

REMARKS OF MR. CHILD,

At the Anniversary of British Emancipation at
Julien Hall, Boston, August 1, 1835.

Mr. President—I shall confine myself to the consideration of the effects of the great measure, which we are assembled to commemorate. I have reduced to the form of a resolution, what I believe to be the whole truth on this subject:

Resolved, That the results of British emancipation present no circumstances of encouragement to American effort in the same cause, but that on the contrary, the working of it is excellent, as well as by that wherein it is excellent, the superior safety and advantage of the immediate and total enfranchisement of the slave.

An act of national atonement for national crime has given birth to this anniversary, and rendered the first of August the brightest day next to the primeval one of the Christian calendar. England, having been for centuries a partaker with other nations in iniquity, and most of that time precluding any other way, came at last to the virtuous resolution to abandon it forever. In alluding to that country as associated with us in her course of criminality, I mean to express my dissent from the sale notion, that Englishmen entailed the curse of slavery upon us. They no more entailed it upon us, than we upon them. American slave traders were as often found stealing a man and selling him in the West Indies, as English dealers in the United States. Even while I speak, I have good reason to believe that scores of American vessels, millions of American capital, and thousands of American citizens, are engaged at home and abroad, by night and by day, in the continuation of that very trade in which all the wide and fatal wickedness of slavery originated. It is not enough to tell me that we were under British laws when the thing was commenced. Those laws did not compel us to engage in the business. It depended on individual choice and public sentiment, whether we would be concerned in the abominations of slave-trading and slaveholding or no. If this plea could apply to any community in this country, it would be to those only who employed the first moments of freedom and independence in abrogating the law of the entailment. We found no difficulty in cutting off entailments not criminal, even before we possessed the right of sovereign legislation! How happened it that we guaranteed the means of continuing the criminal one, for twenty years after we possessed that right? There can be no answer to this, but that the love of slavery was in our hearts, and that the sin is all our own. There is a meanness in this attempt to shift the iniquity of our actions on the world, as the essential depravity of a slave people has long ago sunk us in the sight of God and all good men. But the British empire has repented, and if it were true that their example and their laws could once be pleaded in justification of slavery in the United States, it is true no longer; her weight is in the scale against us: she is absolved, and the act which absolves her, will condemn us, if having imitated her sin, we do not also imitate her repentance.

Thousands are now looking with hope and complacency, and thousands with anxiety and fear, at her great example. Every one admits that it must be decisive for weal or woe of the colored man's destiny, for a long time to come. Millions hang trembling on the lips of every messenger from the British islands. It is humiliating that we are obliged to resort to the testimony of men, when we have always that of God; and substitute the faint twilight of the Jamaica Gazette and the Jamaica Chronicle for the mid-day beams of the Bible.

The dismal forebodings of the foes of justice in the Colonies, cannot have been forgotten. They were the same that we hear at present from our slave States. General cutting of throats, conflagration of buildings, rapine, plunder and pollution were incessantly foretold; abolitionists were denounced as actually guilty of those future crimes.

If the British act had worked ill, it would at most have only proved that gradual emancipation is not good. It would not necessarily have raised a doubt or difficulty in regard to immediate emancipation. The act by the artifices and abstractions of its opponents, was rendered so bad in its details, that if the ingenuity of man had been employed to discredit a great principle by the mode of its application, and to defeat a good end by imperfect and bad means, it could scarcely have hit upon a happier method. Human actions must have motives. Without motives, life is a living death; and the grave, a sweet and welcome refuge. Now the bill took away fear, without supplying hope; it took away the whip, without substituting wages. If, therefore, those human machines had come to a stand, and refused to move more, it ought to have surprised no one. That such has not been the result, proves, not the wisdom of the act, but the falsehood of the slanders put forth against the colored man.

What has been the real operation of the British Abolition bill? This question I propose to answer chiefly from the testimony of its enemies.

On the morning of the first of August last, the slaves were observed, by the alarmed and watchful colonists, to be stirring earlier than they were wont to come at the crack of the whip, and they assembled tumultuously and notoriously in the public square, and there perpetrated—three cheers. Not contented with the terror which this had infused into prophetic souls, they all rushed with the turbulence of a torrent to the church, which they entered in strange array and unprecedented numbers, and with excited looks and impassioned action, threw themselves—not on the priest to murder him, not on the altar to overturn it—but on their knees, to thank God for their freedom.

Such was the direful beginning of that day, which ushered in the era of English emancipation. Let us see what subsequent horrors the apprentices have enacted. There are seventeen British West India colonies; in three only, it is pretended that they have had any disturbances! I have collected and carefully examined all the information that has reached this country in relation to this subject, and I hesitate not to assert and to state my veracity, and to challenge scrutiny upon it, that the disturbances which have occurred, do no discredit to the character of the apprentices or to the cause of emancipation.

The act of Parliament provided that each apprentice shall work for his master forty and a half hours per week. The Governor of Jamaica, one week before the 1st of August, 1834, issued a proclamation to the slaves, in which he told them, "You will only be required to labor four and a half days in each week, the remaining day and a half will be your own time, and you may employ it for your own benefit." By this regulation, the apprentices would have had to labor nine hours in a day, during four and a half days of the week for their masters, and would have had the residue of the time to work on their provision grounds, or for wages. On this plan the apprenticeship commenced. The great and unparalleled change in the civil condition of so vast a majority—of a majority of this country in relation to this subject, and I hesitate not to assert and to state my veracity, and to challenge scrutiny upon it, that the disturbances which have occurred, do no discredit to the character of the apprentices or to the cause of emancipation.

After the most orderly, and in general religious, celebrations of the event, the apprentices returned to their work; and there has not been the slightest suggestion that any difficulty occurred, until the masters with an insidious and cruel ingenuity, got up a scheme for depriving them of a great part of the benefit of the act. The people while slaves were allowed, either by custom or express provision, cooks to prepare dinner and breakfast, nurses to take care of the infant children, while the mothers were at work in the field; a person to bring water to the gang during the hot hours, two or three herrings per week, and an exemption in respect to the aged, the infirm, and the females in delicate health, from field labor. By an acute interpretation of the act, the masters assumed, that because these trifling necessities and privileges were not expressly annexed to the condition of apprentices, therefore they were to be taken away. Thus each slave began to be compelled to quit his or her work, and go sometimes a great distance to the cabin and cook his breakfast and dinner, instead of having them served in the field; and the time lost in this operation, was to be made up out of the apprentices own time. Women were compelled to strap their infants to their backs, and carry them the live-long day toiling with the hoe. The customary allowance of a couple of herrings, (their only solid food) was withheld; and the aged, infirm, and disabled of both sexes, instead of being assigned as formerly, to superintend the children under the shade, calling their mothers when necessary, or serving with a drop of water the men and women working in a West India field under a vertical sun, were themselves driven to that field, although such toil, in consideration of age, feebleness, and faithfulness, had long before been discontinued. By these mean vexations and cruel oppressions, the planters vented their spite at Parliament for passing the act, and thought to coerce the apprentices to enter

into such contracts as would supercede its provisions. They required from them individual engagements to work fifty, instead of forty hours in each week; and proposed in case of compliance to restore the little comforts which had been wickedly and illegally taken away. The apprentices refused these terms, and stopped work. A small military force was sent into one parish in Jamaica, and but one on this occasion. But the apprentices confined themselves to passive resistance, and claimed the benefit of the act and the proclamation. It is stated that some punishments were inflicted upon the innocent party, but it has not been stated that a drop of blood was shed on either side, or that any violence was used on the side of the apprentices. These were the occurrences of the first ten days. The planters, balked in their first scheme, applied to the Governor, who in an evil hour consented to issue a new proclamation, announcing a new arrangement for the hours of ordinary labor, and submitting the only part of the act which cheered the apprentice with the hope of wages, to be modified according to the interest and capacity of the planters. Lord Sligo on the 16th of August, issued another proclamation to the laborers, that their forty and a half hours should be worked out in five days; that in case of flood, fire, tempest, misfortune, hurricane, earthquake, or act of God, the master might require their service during the emergency, and whenever the master should deem it necessary in the cultivation, gathering, or manufacture of the crop, he might require them to work four and a half hours extra in each week, provided they repaid them an equal time at the convenient season of the year. In this proceeding, there was a manifest disregard of the rights and interests of the apprentices, and a shameful and inexcusable subservience to the masters. I will not dwell upon the obvious injustice of taking away the hours of seed time and harvest, to be repaid at seasons when work is not wanted, and employment not to be had. It was like taking from a New-England laborer the month of July to be returned to him in the month of January. When time is most precious to planters, it is also most precious to apprentices, whether working on their own provision grounds for the market, or working for wages.

I would here remark that the construction which the planters put upon the act in those particulars to which I have referred, was clearly and no doubt willfully erroneous; and was put down by the highest legal authority of Jamaica. It could only have entered into the head of a heartless and hardened slaveholder, that the law could intend that men were not to have a drink of water during a day. I thought that there was but one place and truly into such a place slavery has nearly converted the countries where it prevails, in which a drop of water could not be had "to cool the tongue." But a palpably wrong construction answered the purpose of the planters, even better than a fair construction to the same effect; for their purpose was to goad the apprentices to madness and rebellion, and bring odium and contempt upon their cause and its advocates. To other causes of discontent and dissatisfaction, on the part of the apprentices, must be added that the masters undertook by a combination among themselves, to preserve a very low rate of wages for the apprentices' time.

Under all these extraordinary irritations, no violence has been done by the apprentices. It is a matter of wonder and gratitude that, with a few local and transient exceptions, they have not even stopped work, but have continued steadily at it. The Marquis of Sligo, in his speech to the Jamaica assembly, at the beginning of the present year, and after five months trial of emancipation, declares that "not the slightest idea of any interruption of tranquillity exists in any quarter, and that those preparations, which I have nevertheless felt it my duty to make, might without the slightest danger have been dispensed with." I am assured by a gentleman recently arrived from Jamaica, after a residence there of several months, that the crop of this year will in all probability be equal to that of the last,—that it has never been estimated that there would be a falling off beyond one fifth, but that the prospect now is, that there will be no falling off at all. This is stated on authority, which is known and respected; and, not like the adverse rumors, anonymous and always untrustworthy. No citizen of the United States, respectable or not, has yet given his name to one of the many untoward paragraphs, which have been put forth on this subject. I wish it were otherwise. I wish I could see a responsible name affixed to one of those paragraphs, I warrant that it would be the last time that such a name would appear in such a connection.

In Demerara the peaceful supply has occurred. It appears that after the first burst of joy, the slaves in that colony returned faithfully to their work, and it comes out in the charge of the Chief Justice, which I shall presently mention, that they had subsequently "refused to work on certain terms." In the absence of all specification in the case, we must understand from this that the Guiana, like the Jamaica planters, had endeavored to coerce the apprentices to work in their free time, on such terms as the masters pleased to dictate, that is, to have the right to be treated as if they were still slaves, and had claimed the benefit of the act. They shed no blood, and did no violence, but assembled and marched with a flag staff, as the "ten hour men" have done in this city, during several mornings of late. The only use of force which has been charged upon the apprentices by the most virulent anti-liberty paper in all the colonies, was the beating of a constable with fists. Let it be proclaimed for the satisfaction of every friend of human rights, and for the satisfaction of every republican despot, that a few days' strife with a constable in Demerara, on one single occasion, is the only violence, legal or illegal, to person or property, by night or by day, which has been noted by all the malicious vigilance of all the planters, as having been committed, or attempted, or contemplated, by the whole eight hundred thousand emancipated slaves! But the flagstaff was construed by the Chief Justice, (a slaveholder no doubt,) to be arms; and seven unfortunate men were convicted of a capital offence for having been seen assembling and bearing them. One was sentenced to death, and I presume was actually murdered in pursuance of the sentence. The rest, I believe, were transported.

In St. Christophers, considerable difficulty has occurred,—but it has been exclusively passive. No positive violence has been committed—none whatever has been alleged, except on the part of the whites in punishing. A few punishments, not capital, have been inflicted. In two weeks, however, the trouble was at an end, and it is ascertained that there were twenty absent from work, and of twenty thousand, only thirty apprentices, and some of these had been so long time, and were supposed dead in the woods.

I have now stated the sum total of all the difficulties which have occurred in the West Indies, in the execution of the abolition act; and if the whole were condensed into one word of the city of Philadelphia or New York, it would not fill up the measure of outrage which has disgraced those cities, and every ward within them, ten times during the last three years. The papers are not yet dry, which announce atrocities of slaveholders in Mississippi a thousand times worse, and a thousand times more wicked, cold-blooded and cruel than all that has been charged upon the emancipated slaves of the West Indies, by their most inveterate foes.

But this is not all—Antigua is within gunshot of St. Christophers; Antigua had 20,000 slaves; St. Christophers 20,000. Antigua has 15 blacks to 1 white; St. Christophers 11; both are sugar planting colonies. There is no difference in their population, except that the slaves of Antigua were made instantaneously and totally free, and those of St. Christophers were only made apprentices, or partially free. THE QUIET OF ANTIGUA HAS NOT YET BEEN DISTURBED FOR ONE MOMENT; and a negro is at the head of the Police of the island! "The great doubt is solved," say the journals of that island; "the alarming prognostications of the advocates of slavery are FALSIFIED; and the highest hopes of the negroes fulfilled; a whole people, thirty thousand men, have passed from slavery into freedom, not only without the slightest irregularity, but with the solemn and decorous tranquillity of a Sabbath."

What I have said of Antigua applies strictly to the Bermudas where also emancipation was immediate and total. The contrast of Ohio and Kentucky, in an economical point of view, is not more striking than that of Antigua and St. Christophers in a moral. I might run a line betwixt particular plantations within the districts which have been disturbed. A member of the Jamaica assembly, Mr. Shirley, whom I desire to mention with honor, stated in his place that he found no occasion to ensure the apprentices and could not join in complaints against them; that

Mr. John W. Lee, of Boston, now of Lowell, Me.

on his plantation were seven hundred, who had been permitted to have the full benefit of the act; they had been kindly treated and fairly remunerated for labor in their free time; that they behaved well; rose at daylight; worked their forty hours in four days and had the whole of Friday to themselves; on which day he frequently had three hundred at work for wages. If every planter in Jamaica had acted in a similar manner, it cannot be doubted that all would have been quiet, and every laborer industrious, contented, and grateful, even under the great disadvantages of the anomalous apprenticeship system.

If these things be so, is not the resolution true in its minutest parts, and is it not as consolatory and encouraging as it is true; and ought it not to cover with confusion the American slanders, both open-mouthed and silent, of the colored men of the West Indies? Hundreds of presses have printed strings of detraction against the West Indies, and what solitary press has had the justice and manhood to vindicate them? What newspaper has told the whole truth? What editor has even told the half without a sneer? Not one; throughout this wide and free Christian country—not one!

We know very well what this means. It means that the column which announces the success of British abolition, will be the handwriting on the wall to every Belshezzar—every voluptuous, lewd, and republican tyrant in this disgraced and guilty land. They let out unconsciously and against their will, and coming so, it comes with the force of demonstration. Will any body pretend to assign any other motive for the suppression of every favorable fact, and the exaggeration of every sinister report by the American press, except the fear that the truth would advance our cause, and an internal conviction deeply impressed and steadily acted upon, or rather against, that if emancipation prospers in the British colonies, slavery perishes forever in the United States?

There is one great and master fact which cannot be hidden from the mass of good people in our country, nor pressed deep into their minds. It is that in this mighty change with all the studied evasions, and paltry oppressions, and cruel disappointments, not one positive outrage has been committed by the emancipated slaves. They have cut no throats, drawn not a drop of blood, insulted no female, disturbed the slumbers of no cradle. If there had been an instance throughout the seventeen colonies, the enemies would have brought it forward. They have brought none.

This is indeed a great and glorious result. Let us never number again at what God permits. We all thought that the apprenticeship was a bad thing; and so it was in itself, but divine wisdom

From seeming evil, still edifying good, has made it the occasion of demonstrating more clearly than a full and perfect measure of justice could have done, the superior safety and advantage of the immediate and total enfranchisement of the slave.

Next to God, our thanks are due to the colored population of the West Indies. They have been sorely tried. I have the most direct and satisfactory proof that but for gratitude to God and their British advocates, hope of complete liberty, forgetting present suffering and looking forward to future felicity, they would have rebelled, beyond all question, have risen in bloody rebellion; and if ever a people would have been justified, they would. But it has been a common expression among them, "by insurrection we may throw back our liberty, and we shall hurt our friends." What better proof could any people give of a wise forecast, manly reflection, and sympathetic feeling? This case places the colored man on a pedestal beyond the reach of the malignant slanders and the equally malignant suppressors of truth in all this republic of slaves, both black and white.

I have only to add, as the most auspicious circumstance of all, that prejudice against skin, once as ferocious in the West Indies as in Boston, has faded quite away. Colored men are now seen side by side with white, ay, white Britons, in the street, in the stage, in the drawing room, in the legislative hall, in the jury box, at the bar, and on the bench.

The resolution was adopted with unanimity and extraordinary energy. (Mr. W. followed by Mr. Thompson, whose address was published in the Liberator of the 28th inst. and should be read in connection with the foregoing.)

"The mean and perfidious spirit with which the press in this Republic have caught and echoed every *Anti-Liberty*, while they have suppressed every *Anti-Slavery* truth, respecting West India emancipation, is illustrated by an amusing anecdote, published by the Editor of the *United States Gazette*, himself opposed to abolition, but possessed of a good sense of the ridiculous. How could a disciple of *Robespierre* consent to suppress a laugh for the sake of suppressing truth, however important? That would be too much to expect of pro-slavery virtue. *Ex pede Herculem*. One may look through a key-hole and see an assassination."

[From the Philadelphia (U. S.) Gazette.]

LATEST FROM JAMAICA!!

The most recent advices from Jamaica, represent the Island as in a very revolted state, from partial insurrections of the manumitted slaves—and it is feared they would become general.

We cut the above clear and intelligible piece of news from an afternoon paper of yesterday. The intelligence which it is meant to convey, was given to our readers some time since; long enough, it appears, to have travelled securely to the east, and after being lawfully canonized in a New-York paper, to be specimens of their latest intelligence, by at length made its appearance in this city, in the above form. We take the trouble of giving it a fresh start.

MR. GARRISON.

My Dear Friend,—I wish the attention of every abolitionist in America might be called to the subject of prayer—America has never seen such a day as this. The Pinocchio-like spirit of this nation is every day more fully developed. God is about to do something with the United States that will hold a conspicuous place with his notable dealings with nations of the earth, and shall be memorable through eternity.—This is my opinion, as I believe it is that of thousands. Our hope is alone in God—we know we have espoused a righteous cause; and by the grace of God we will be "faithful unto death." Yet of ourselves we can do nothing. It is of the first importance that abolitionists realize this and act accordingly. Let every one who has an interest at the throne of grace give himself to prayer—let him pray that God would vindicate his own character, truth and cause, and humble the proud of this land.

How God-provoking is the language which flows from the lips of those who have risen up to crush the abolitionists! It musticken the soul of every considerate person who has any regard for the glory of God and the honor of his law. Their talk is absolutely atheistical. They "exalt themselves above every thing which is called God." They bid defiance virtually to the great I AM. Who that has the least particle of piety can help saying, in the language of the Psalmist, "O Lord God to whom vengeance belongeth; O God, to whom vengeance belongeth, show THYSELF; lift up thyself, thou Judge of the earth: render a reward to the proud!" [See the whole psalm.]

I said our hope alone is in God—we renounce all dependence on carnal weapons—let us therefore look to God for help. I wish, friend Garrison, through your paper, to make the following request.—For all who feel a freedom to solemnly exhort together, through grace assisting them, to pray daily to the God of all the earth; to the God of the oppressed, that he would glorify himself in the abolition of slavery; that he would in his own way humble the proud of this nation who are now practically bidding him defiance; and that he would shield and protect his servants who are engaged in the cause of abolition. I humbly ask almsuch to send me their names. I have felt this pressing on my mind with a good deal of weight for a number of days, and it is a relief to me thus to express it. I would by no means have done this publicly if I could have done it any other way. It is a humble call, but I hope it will be answered by some at least. Many names might be sent in one letter—male and female. We intend here to try to lie low at the foot of mercy and cry unto God day and night until we die or slavery is no more. At I may hope to receive hundreds of letters, it is indispensable that they should be post paid.

I hope to receive some soon. I shall feel it an inexpressible privilege to read them in my prayer meetings.

Yours, indexibly in the cause of abolition,
RAY POTTER.

P. S. I think one of the Queens of England said she had rather encounter an army of twenty thousand men than the prayers of John Knox.

SALEM, August 11th, 1835.

TO MESSRS. GARRISON & KNAPP:

My Dear Friends—In consequence of reports which are spreading abroad, stating the colored citizens of Salem to be friendly to, and approving of the measures pursued by the American Colonization Society, which being incorrect, we assembled on Thursday evening last, in order that by the resolutions presented and adopted, the world may be able to judge how far our favor or friendship towards that institution at this time extends; and the following being a correct copy of the proceedings, you will please insert the same in your next paper. I remain,

With much esteem,

Your obedient servant,

CHAS. LENOX REMOND.

The colored citizens of Salem, agreeably to previous notice, convened at the Union Bethel to express their sentiments in relation to the American Colonization Society. Chas. Lenox Remond was called to the Chair, and Thomas Drew appointed Secretary. After some remarks from the Chairman, the following Report was read:—

Whereas, There are in circulation, Reports, purporting that we, the colored citizens of Salem, approve of the measures pursued by the A. C. S., and are desirous of emigrating to Liberia, we declare those reports to be untrue, and without the least foundation; and we believe now, as we have ever believed, that the principles and doctrines of the said society are selfish, corrupt, unjust, cruel and hypocritical, alike opposed to the genius of Republicanism, and the spirit of Christianity.

The following resolutions were then unanimously adopted:—

Resolved, That this meeting have, from its origin, looked upon the advocates and members of the Colonization Society, as embracing, not our friends but our enemies, and believe them to be unfaithful of the future condition of ourselves or children, and as wishing nothing other than our banishment from the land which gave us birth.

Resolved, That it is the opinion of this meeting, that the publications of the society, with the speeches of many of its preachers, which are calculated to excite a direct tendency to destroy our reputation as a class, and given encouragement to that prejudice which proves the most formidable foe with which we have to contend.

Resolved, That we will not, upon any consideration, desert that portion of our brethren still in bondage, but will endeavor to testify to the world, by our good conduct, that they, in common with ourselves, have a right to enjoy Liberty and the elective franchise guaranteed by the Bill of Rights to every American citizen.

Resolved, That we consider it the duty of every colored person to unite in putting down this ungrateful institution of prejudice, which denies us even common privileges with the white citizens.

Resolved, That after having divested ourselves of all unreasonable prejudice, and reviewed the whole ground of our opposition to the American Colonization Society, with all the candor of which we are capable, we still declare to the world that we are unable to arrive at any other conclusion than that the life-giving principles of the association are totally repugnant to the spirit of true benevolence.

Resolved, That the proceedings of this meeting be copied and forwarded for publication in the Liberator for next week.

[Signed.] CHAS. LENOX REMOND, Chairman.

THOMAS DREW, Secretary.

SALEM, August 6, 1835.

To the Editor of the Liberator:

Your last number contains a reiteration of strong charges against me, for shocking sentiments said to have been uttered by me at a meeting of Mr. Lundy's several years ago. As your impressions published at that time were wrong, and seem to get more so as distance intervenes, I wish to set you right.

Mr. Lundy came to this city a stranger; I received him to my table, conferred harmoniously with him on the subject for hours, went around the city with him for his assistance, obtained for him the gratuitous use of our Lecture room, and cordially took part in his object. After hearing his address, in which he dwelt chiefly on the domestic slave-trade, nothing was further from my thoughts than to offer any counteracting sentiments, or frustrate his design. What I meant to say, and think I did say, and several of my friends then present tell me they understood me to say, was in substance as follows. That God often overrules events in themselves evil, for the promotion of ultimate good. That the large annual sale of slaves from Kentucky, Virginia, and Maryland, tended to make those States ultimately free. That their bordering on free States made white labor less despicable, and thus tended to supplant slave labor. That the addition of those States to those who have now no slaves, would augment northern influence in Congress. That Tennessee and North Carolina would next become border states, and be subject to the same process, and thus in the lapse of time our country might, from merely natural causes, see the evil greatly circumscribed. That all this constituted some relief to our feelings in regard to this internal slave trade, and tended to further efforts for earlier emancipation.

As you have more than once published the circumstances as you understood them, I hope you will insert the above as my account of the matter.

HOWARD MALCOM.

Boston, August 25th, 1835.

CONSTITUTION OF THE CAMBRIDGEPORT ANTI-SLAVERY SOCIETY.

PREAMBLE.

WHEREAS the Most High God hath made of one blood all nations of men to dwell on all the face of the earth, and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, that "all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas Slavery is contrary to the principles of national justice, of our republican form of government, and of the Christian religion, and is destructive of the prosperity of our country, while it endangers the peace, union, and liberties of the States; and whereas we believe that the citizens of the non-slaveholding States, not only have the right to protest against it, but are under the highest obligation to seek its removal by a moral influence; and whereas we believe that the free people of color are unjustly oppressed, and stand in need of our sympathy and benevolent co-operation, we do hereby agree to form ourselves into a Society, to be governed by the following

CONSTITUTION.

ARTICLE 1. This Society shall be called the Cambridgeport Anti-Slavery Society, auxiliary to the Massachusetts Anti-Slavery Society.

ART. 2. The objects of this Society are, to endeavor, under the sanction of law, humanity, and religion, to effect the abolition of Slavery in the United States; to convince our countrymen, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God,—and that duty, safety, and the best interests of all concerned, require its immediate abandonment; and to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by correcting the prejudice of public opinion, which is now arrayed against them. But this Society will never countenance the oppressed in vindicating their rights by a resort to physical force.

ART. 3. Any person, by signing this Constitution, shall be a member of this Society, so long as he shall co-operate with the Society for the attainment of its objects.

ART. 4. The officers of this Society shall be a President, two Vice Presidents, a Secretary, a Treasurer, and a Librarian, who with six Counsellors, shall constitute a Board of Managers; all of whom shall be chosen annually on the last Monday in July,—at which time the Board shall present to the Society a Report of its concerns for the preceding year.

ART. 5. The regular meetings of the Society shall be on the last Monday in July, October, January, and April. Special meetings may be called when the

Board shall deem it expedient. Meetings of the Board may be called by the President or Secretary. Ten members of the Society, or five members of the Board of Managers, shall constitute a quorum for business.

ART. 6. As one principal object of this Society is the diffusion of information on the subject of Slavery, the Board, as far as the funds will admit, shall deposit with the Librarian, books, pamphlets, and periodicals, for any person who will read them with care and attention to the Librarian.

ART. 7. This Constitution may be altered at any regular meeting of the Society, by a vote of two-thirds of the members present at such meeting. Provided, no alteration shall be made which shall change the general object of the Society.

THE ANTI-LIBERTY MEETING IN

No. 1.

As a painter would conceal a father's face in a picture of a daughter's shame, so we suppress the name which every honest tongue must falter to pronounce, and every manly cheek blush to hear in such a connection. We would devoutly thank God—that God to whom our fathers appealed, when they proclaimed that ALL men have an inalienable right to liberty, and "pledged their sacred honor" to maintain that right, that we are still free, and that he has not in his wrath left us to the delusions of the woe of all slavery—white slavery.

In the first place, this was a meeting on the subject of slavery, held to stop the holding of meetings on that subject—a discussion to put down discussion—argument against the right to argue—opening mouths to cause mouths to be forever shut—*inquiry into the expediency of prohibiting inquiry*. There never was any thing under heaven or earth either comparable to it, except the viper stinging itself! Who wishes to stop inquiry except those who fear it? Who have consigned scholars and patriots to the inquisition and the grave? Have they been men who loved truth and hated evil? Come, stand up, my little men, and answer! Why did Aram fear the telling of a certain tale? Why did Bluebeard command that a particular chamber should not be opened except by himself? Why do not the Holy Alliance sit in public? Why did the American Convention of 1787 sit in secret, and prohibit even the members from taking any copy from their journal, or corresponding with their constituents on any proposed provision of the Federal Constitution?

Having shown the shameful, inconsistent, and audacity of the attempt on one part, to trammel up our tongues, and a suitable contempt on the other, we shall say a word or two about the actors in that consistent undertaking, or rather about the sentiments they uttered. As to the men, we let them go. God absolve them.

He, who opened the discussion, denied our right to discuss, i. e. he denied our right to discuss in the manner, which we choose. Now this is equivalent to denying it altogether, because those who find the matter of a speech or writing disagreeable, will never approve of any set of words in which the same thing shall be expressed. Here we find the South Carolina School Committee excluding Mr. Pierpont's admirable reading book from their schools because it contains an extract from Webster's *Phylogia Discourse*, upon the slave-trade, i. e. the foreign slave-trade! One of the late speakers happening to mention the slave-trade, and our merit (mark that) in enacting it to be piracy, said that he had made a mistake—that he had not been sufficiently specific for southern ears; and supposing the magnificent march of his prose, he exclaimed, with an emphasis entirely satisfactory to the brethren and teachers present—"I mean, sir, the foreign slave-trade!" "Even in backward I said, Hal!"

To return to the first speaker. He was guilty of no wrong in reproving supposed wrong. By what authority did he abuse abolitionists in a public assembly, except that very authority which guarantees to us the right of meeting, and the liberty of speech? A degenerate Indiana once traduced O'Connell in our presence, because he denounced American slavery. This fugitive from oppression denied O'Connell's right "to interfere with this country." "And what right have you to interfere with him?" This closed the conversation.

The speaker before mentioned, said, "these reformers (why did he use that word except that he knew that we were addressing a set of hearty Tories?) offer no plan, but only seek to inflame."

The following books published by abolitionists do each and all of them lay down "a plan!"

First Annual Report of the New England Anti-Slavery Society, by W. L. GARRISON, 1833, pp. 17-18. The Despotism of Freedom, a Speech at the First Anniversary of the N. E. Anti-Slavery Society, by D. L. CHILD, pp. 63-143-6. Oration at South Reading in honor of British Emancipation by the same, 1834, p. 37. WRIGHT'S Sin of Slavery and its Remedy. Appeal in behalf of that class of Americans called Africans, by Mrs. CHILD, 1833, Chap. III, pp. 77-104. The Abolitionist, by S. E. SEWALL, 1833, pp. 23-45. Second Annual Report N. E. Anti-Slavery Society, by same, 1834, pp. 18-19. The Oath, by Mrs. CHILD, p. 112, and Preface p. xii. An Inquiry into the character and tendency of the American Colonization and the American Anti-Slavery Societies, by W. JAY, 1835, pp. 197-8. Proceedings of the Ohio Anti-Slavery Convention, 1835, pp. 10-16. Second Annual Report of the American Anti-Slavery Society, 1835, pp. 78-9.

It will be perceived that the earliest of these works has been before the public two or three years; the latest several months; and all are for sale in this city. Yet the speaker, a gentleman of intelligence and piety, told two thousand men, prepared to believe every word he said, that "these reformers" had offered no plan! He had better read, and then speak!

There is one article of our plan, which is the basis of all the rest; it is to inform those who are unacquainted with the subject.

The same orator said, "suppose the southern states should form associations to break up schools for colored children in the north, would the north submit to it?" We reply that we rather guess they would. But for our own part, we would be delighted to have such associational grants. We would volunteer to distribute their publications gratis. We would like to meet any champion of the Palatines in the name of the Lord of Hosts, on that ground. If we did not unmanly every southern, and eke every northern man, who should venture to stand forth in that cause, there is no more virtue in types than in torties. The southern states would not be offended if we would attack them on some unobjectionable ground,—something trifling, or something which they and the world deem honorable. They would be delighted to have us do

do and the black, are bound up in the union. Let us do our part in preventing those dire calamities which these deluded philanthropists, and modern reformers, are bringing upon us. Let this union be constant, let it be unbroken, before God. We are guilty, let it be said, if the glorious banner which Providence has caused to wave over this free and happy country, is to be torn down, let it not be by our hands.

Mr. CURTIS, one of the Secretaries, then read the preamble and resolutions as follows.

Whereas, It has become matter of public notoriety, that projects are entertained by individuals in the northern states of this Union, for effecting the immediate abolition of slavery in our sister states, and that associations have been formed for this end; and there is cause to believe that the numbers and influence of these persons and societies have been greatly exaggerated by the apprehensions of many of our southern brethren, and that probably, by the same means, the friends of disunion are caused to promote in the south, disaffection to our happy Union:—And in consequence of the great and increasing excitement prevailing upon this

A tremendous reaction in the feelings and sentiments
THE PEOPLE is soon to take place, and those men
find their popularity swept away by a torrent of holy

From the days of Martin Luther to the present time, we may look in vain for a loftier specimen of enlightened zeal for God, and tender sympathy for bleeding humanity than this higher evidence of Christian devotion, undaunted heroic stern integrity, and self-denying conduct—than is presented in the case of our English brother. Like Paul, he has been 'in journeyings often, in perils of waters, in perils of robbers, [men-stealers, the most guilty and ferocious of all robbers,] in perils by the heathen, [Christian advocates and apologists of slavery, the most blame-worthy of the heathen,] in perils in the city, in perils among brethren, [those who profess to be followers of Christ]

thing happened unto you ; but rejoice, *inasmuch* as ye are *partakers of Christ's sufferings*: that, when his glory shall be revealed, ye may be glad also with exceeding joy.'

—

NOTICE.

By the permission of Providence, there will be Annual Meeting of the *Paul Humeau Society*, MONDAY, the 31st inst. at the usual place of business, 71, Chamber-street, for the choice of officers, and such other business as may come before the Society, at 10 o'clock, A. M. And at 12 o'clock, M., the Infant School Room, Bell-row street, Gresham-street.

But you say—Can't we discuss this subject? Discuss—what? You propose nothing, you have no plan,—no course of action—and then say—Can't we discuss this subject? It is not discussion,—it is abuse of language,—it is mockery.

5. The efforts of these reformers are *calculated to extend feelings and opinions unfavourable to the union*. They are sending out their agents, to disseminate their pernicious doctrines, and cause divisions and heart-rendings. Ridiculous pictures and inflammatory

which was lost. Many families have been rendered homeless by this sudden calamity. The loss of property is estimated at from 150,000 to 200,000 dollars. The amount of insurance on the property burned is over \$100,000.

ERRATUM. On the first page, 3d column, near the bottom, for 'head' read *thead*. Same article, for 'pillor' read *pillar*; for 'except' read *accept*.

FREE CHURCH.

Public worship every Sabbath, at the usual hours of public worship, and at half past 7 in the evening, in Rite

Hall, 313, Washington Street. Seals free. Sabbath morning prayer meeting at half past 5.

MONTHLY CONCERT OF PRAYER FOR SLAVES.

The 'Anti-Slavery conference of church members will meet at Ritchie Hall on Monday evening next at half past 7 o'clock, for the observance of the monthly concert of prayer for slaves. Singing by the children of colored children.

LITERARY.

[From the Lynn Record.]
LINESWritten on hearing the recent Anti-Slavery discourse, by
the Rev. George Thompson.

Welcome! welcome, friend and brother,
Unto our native shore;
I've heard thy deep-ton'd eloquence
My sister's wrong deplore.
It was with a heart uplifted,
Methought that I did see,
A crown of righteousness prepar'd,
A robe made white for thee.
For sure thou art commissioned
From the High and Holy One!
Thou hast the words of living truth,
The light of God's own Son.
Thou hast left thy home and kindred,
And crossed the deep blue sea;
And here thy voice is join'd with ours,
To set the captive free.
Thou art pleading for our sister!
Thou pleadest for our friend;
Unto our heavenly Father,
Thy keeping we commend.
Man's arm is weak, but His is strong,
And mighty is to save;
And he will safely bear thee up,
Above the foaming wave.
Thou' persecution thee assail,
We cannot for thee fear!
The word of God is thy support,
Thy helmet, shield, and spear.
Our faith remains unshaken,
Thou' the stormy billows rage;
Freedom! of speech, and of the press,
Is on our nation's page!

ADELA.

BIRDS IN SUMMER.

BY MARY HOWITT.

How pleasant the life of a bird must be,
Fitting about in each leafy tree;
In the leafy tree so broad and tall,
Like a green and beautiful palace-hall,
With its airy chambers, light and boon,
That opens to sun, and stars, and moon;
That opens unto the bright blue sky,
And the frolicsome winds as they wander by.

They have left their nests in the forest bough,
Those homes of delight they need not now;
And the young and the old they wander out,
And traverse their green world round about.
Am! hark! at the top of this leafy hall,
How one to the other they lovingly call;
'Come up, come up!' they seem to say,
'Where the topmost twigs on the breezes sway!'

'Come up, come up, for the world is fair,
Where the merry leaves dance in the summer air!'
And the birds below give back the cry,
'We come, we come, to the branches high!'
How pleasant the life of the birds must be,
Living in love in a leafy tree,
And away through the air what joy to go,
And to look on the green, bright earth below!

How pleasant the life of a bird must be
Skimming about on the breezy sea,
Cresting the billows like silvery foam,
And then wheeling away to its cliff-built home!
What joy it must be to sail, upborne
By a strong, free wing, through the rosy morn,
To meet the young sun face to face,
And pierce like a shaft the boundless space!

To pass through the bowers of the silver cloud,
And to sing in the thunder-halls aloud;
To spread out the wings for a wild free flight
With the upper cloud-winds,—oh, what delight!
Oh, what would I give, like a bird, to go
Right on through the arch of the sun-lit bow,
And to see how the water drops are kissed,
Into green, and yellow, and Amethyst!

How pleasant the life of a bird must be,
Wherever it listeth there to flee;
To go when a joyful fancy calls
Dashing down 'mong the waterfalls,
Then wheeling about with its mates at play,
Above and below, and among the spray,
Hither and thither, with screams as wild
As the laughing mirth of a rosy child!

What joy it must be like a living breeze,
To flutter about 'mong the flowering trees;
Lightly to soar, and see beneath
The wastes of the blossoming purple heath,
And the yellow furze, like fields of gold,
That gladden some fairy region old;
On mountain fogs, on the billow sea,
On the leafy stems of the forest tree,
How pleasant the life of a bird must be!

HOME.

OR THE HAPPY FIRE-SIDE.

When the evening fings her dusky shade,
O'er day's departing close;
When labor drops the pen or spade,
For pleasure or repose—
With hasty step, and gladsome heart,
I seek my much loved home;
A cot that boasts no builder's art,
An unassuming dome.

Yet there the virtues with their train
Of social joys resort;
There health, and peace, and freedom reign,
Fair exiles from a court.

When heard the scrapings of my feet,
What transports stir within!
Affection pipes her welcomes sweet,
A pleasing, tuneful din.

My children fly to share my kiss,
A little artless group!
There center'd is a mother's bliss,
And all a father's hope.

My roving partner in her turn,
Anticipates desire;
And oft, as if it would not burn,
She trims the blazing fire.

Officiously she now displays
The dish and cleanly platter,
And when excuse for aught she prays,
Contentment cries 'no matter.'

Thus round my soul endearment twines,
With stronger, faster hold;
Yes, Hymen's lamp still brighter shines,
And charms still new unfold.

As thus connubial pleasures rise,
To gild my dear abode,
To heaven I lift my grateful eyes,
And thank a bounteous God.

THE IDOL.

Whatever passes as a cloud between,
The mental eye of faith, and things unseen,
Causing that brighter world to disappear,
Or seem less lovely, and its hopes less dear,
This is our world, our idol, though it bear
Affection's impress, or devotion's air.

[From the Oasis, by Mrs. Child.]
HENRY DIAZ.

This was one of the most remarkable men of his age. In the course of a long and harassing war with their Dutch masters, the Brazilians had become fatigued, and their resources nearly exhausted. In the midst of their greatest despondency, a stout, active, negro slave, named Henry Diaz, presented himself in the Brazilian camp. With the air and tone of one whose purpose had been deliberately formed, he proposed to the Commander, John Fernandes, to raise a regiment of his own color, and bring them to the rescue of their common country. Although the Portuguese, and other nations of the south of Europe, have never indulged towards the colored race those rancorous prejudices which exist in the United States, yet the sudden appearance, and singular proposal, of this intrepid negro, occasioned no small surprise among the Portuguese officers. The arrival of Joan of Arc in the camp of Charles the Seventh could scarcely have produced more wonder. But Diaz, though an enthusiast, made no pretension to miracles. He was well acquainted with the character of his race; and he relied upon his own influence, and tact, to develop the great qualities, which he well knew they possessed. Their situation was indeed wretched and degraded in the extreme; but he had occasionally seen in them, as he felt within himself, a capacity for high and noble deeds. When a beggar is offered silver, he is not likely to be very fastidious about the stamp of the coin; and thus it was with the Portuguese commander. He readily accepted the proposal of Diaz; but with an incredulous smile, that plainly implied he considered it no harm for the blacks to try; just as a father looks and speaks to little boys, when they ask to hold the plough.

Henry Diaz returned triumphantly to his companions, to communicate the success of his mission. He exhibited the parchment he had received; and though few could read the words, all were enabled to appreciate the magnitude of the seals, and the magnificence of the flourishes.

Negroes have always shown a readiness to exchange domestic slavery for the milder servitude, and more exciting scenes of the army. They fear bullets less than stripes. The history of revolutions in North and South America,—but especially in the latter,—furnish sufficient proofs of the truth of this remark.

The regiment was soon full, and organized into regular battalions and companies. Such was the talent and energy of Diaz, and such effective use had he made of the hours he was enabled to steal from labor and from sleep, that in less than two months his troops were completely equipped, and in as perfect a state of discipline as the oldest corps of the army. From miserable, ragged, servile creatures, they had suddenly started up into brave and stout men, their faces animated with intelligence and hope, and their eyes glistening like the flashing of the sun upon their bright muskets.

By the fierce and unyielding courage of this regiment, and the genius and skill of its commander, the Dutch were repeatedly defeated, after the most severe contests. The soldiers were never, but once, known to waver from the rock-like firmness said to distinguish colored troops. Once, when struggling against a vast superiority of numbers, there was a momentary relaxation of their efforts, and some symptoms of dismay. Their Colonel rushed into the midst of the breaking ranks, and exclaiming, 'Are these the brave companions of Henry Diaz?' he restored their confidence, and secured the victory. By a new and desperate charge, the enemy were completely routed.

After eight years of almost constant warfare, the Dutch were driven from that vast territory, which now forms the empire of Brazil. Of all those rich possessions, which they had expended millions to conquer, by land and by sea,—and which their avarice and cruelty had too long desolated,—nothing finally remained, but one large, and apparently impenetrable fortress, called *Cinco Pontas*, near Pernambuco. It commanded the whole city and neighborhood, and was well provisioned, and garrisoned by an army of five thousand men. Many useless attempts were made to get possession of this important post. It was defended by high and massive walls, and by deep and wide ditches, containing twelve feet of water; and provisions being constantly supplied from Dutch ships, there was no hope of reducing it by famine. Every fresh attack upon it was immediately punished by pouring its powerful batteries on the city and surrounding country. While the enemy possessed this strong hold, the Brazilians were subject to continual irritation and alarm, and could never regard their dear-bought independence as secure. Here was a subject fit to employ the bold genius and unwearied energy of Henry Diaz!

He sent an officer to the Commander-in-Chief, requesting an audience, that he might communicate a plan for taking the *Cinco Pontas*. The General readily granted this request; but with a still smaller hope of any favorable result, than he had entertained, when the slave first proposed his recruiting scheme. D. detailed his plan with characteristic earnestness. The superior officers listened respectfully; for his well-earned reputation effectually protected the speaker from open derision. The result of the conference was, that the General declined adopting the measures proposed, but had no objection that Diaz himself should carry them into effect, with the troops under his command. 'Then,' replied the brave Colonel, 'to-morrow at sunrise, you shall see the Portuguese flag wave on the tower of *Cinco Pontas*!'

As Diaz retired he overheard his commander say to one of the officers, 'It is a nigger plan.' He took no notice of the scornful remark; but made preparations for his hazardous enterprise with all possible secrecy and despatch.

His men were ordered to lay aside their muskets—to retain their side-arms—to take a pair of pistols in their belts—and to carry upon their shoulders a heap of wood, tightly bound together with osier bands. Thus prepared, at two o'clock in the morning, their commander gave directions to march toward the fort. The night was dark, and the column arrived at their destination in perfect safety. Silently and rapidly they deposited their bundles in the deep trench, beginning at the outer margin, and building successive layers towards the wall. As fast as this operation was performed, they filed off, and formed companies, in readiness to scale the wall, as soon as this combined bridge and ladder should be completed. They were obliged to wait but a brief period. The Roman warriors could not have buried the partridge women under their shields with more celerity, than the soldiers of Diaz filled up the fosse, and formed an ascent to the wall.

Diaz was the first to leap upon the ramparts. The first sentinel he met was laid dead at his feet.

The garrison were sleeping; and before they were completely roused, the Brazilians had gained the greater part of the fortress. As soon as the Dutch recovered a little from their first surprise and confusion, they formed a compact phalanx, and offered desperate resistance. Diaz received a sabre wound, which shattered the bones of his left arm, above the wrist. It was necessary to staunch the blood, which flowed profusely. Finding that it would take the surgeon some time to adjust the bones, and arrange the dressing, he bade him cut off the hand, saying, 'It is of less consequence to me than a few moments' time, just now.'

This being done, he again rushed into the hot-temper of the fight; and although the Dutch had greatly the advantage in the use of their artillery and muskets, they could not long withstand the determined bravery of their assailants. Fighting hand to hand, they soon killed, or captured, the whole garrison, and took possession of their immense stores of provision and ammunition. When the darkness and smoke cleared away, the Portuguese flag was seen waving from the tower of *Cinco Pontas*!

The Commander-in-Chief could scarcely believe the evidence of his own senses. The intrepid Diaz sent an aide-de-camp to say that the fort and prisoners were at the disposition of his Excellency. In a few hours, the General, with a numerous suite entered the fortress, and was saluted by the victorious troops. They found Col. Diaz reclining on his camp-bed, enfeebled by exertion and loss of blood. He, however, raised himself to a sitting posture, and received the thanks and congratulations of his commanding and brother officers, with the grave and placid air habitual to him. Then looking uparchly, he said, 'It was a nigger plan, General; but the Fort is taken.'

At the request of John the Fourth, Henry Diaz visited Portugal, where he was received with great distinction. The king desired him to choose any reward within his power to bestow. Diaz merely requested that his regiment might be perpetuated, and none admitted to its ranks but those of his own color. This was granted; and a considerable town and territory were appropriated to secure pensions to these brave men and their successors. The town is called Estancia, and is situated a short distance from Pernambuco.

The king conferred knighthood upon Diaz, and caused a medal to be struck in commemoration of the capture of *Cinco Pontas*. It was likewise ordained that the regiment should forever bear the name of its first commander. It still exists in Pernambuco. Its uniform is white, faced with red, and embroidered with gold. The decorations which Diaz received from John the Fourth, are transmitted to the commander of the regiment to this day; and at royal audiences they have the privilege of being the first to kiss the sovereign's hand.

[From the Boston Traveller.]

INVASION OF THE MAILS. The Postmaster General's late letter to the Postmaster of Charleston, S. C. is severely censured by many respectable journals; and partizan feeling seems not to be enlisted in this case, as many of the political friends of the Post Master General condemn his course as strongly as his opponents. There is no doubt that Mr. Kendall has made a false step, which he will do well to retract as soon as possible. He has not manifested, in this instance, that independence and decision of character which we have heard attributed to him. He says to the Charleston Postmaster, who informs him that he had surrendered the mails to the espionage of a 'committee,' that 'I cannot sanction and will not condemn the step you have taken.' He thus sets the door wide open for a flood of evils. It will not do to trust 'committees' with the supervision and inspection of the mails, and the disposition of a portion of their contents. If one set of men assumes this right to-day, without rebuke from the head of the department, another may claim it to-morrow, and a third the next day, and where is the mischief to stop? The general and unrestricted circulation of information throughout the Union, has been provided for, at an enormous expense, and by a code of salutary laws. The mails have heretofore been held sacred. Their violation has been uniformly avenged by heavy inflictions of punishment. Adopting the enlightened maxim of Mr. Jefferson, that 'error of opinion may be safely tolerated where reason is left free to combat it,' the Government recognized the freedom of speech and debate, and established a press, which was to diffuse intelligence through the Union. Individual rights and the public welfare, require alike that these mails should be inviolable.

In relation to the entire letter of the Post Master General, we concur with the independent and able editor of the New York Evening Post, who says—

In giving place to the above letter, we cannot refrain from accompanying it with an expression of our surprise and regret that Mr. Kendall, in an official communication, should have expressed such sentiments as this extraordinary letter contains. If, according to his ideas of the duties of patriotism, every postmaster may constitute himself a judge of the laws, and suspend their operations, whenever in his supreme discretion, it shall seem proper, we trust Mr. Kendall may be permitted to retire from a post where such opinions have extensive influence, and enjoy his notions of patriotism in a private station. A pretty thing it is, to be sure, when the head officer of the Post Office establishment of the U. States, and a member, *ex officio*, of the Administration of the General Government, while he confesses in one breath that he has no legal power to prevent the carriage or delivery of any newspaper, whatever be the nature of its contents, declares in the very next, that by no act of his, will he aid, directly or indirectly, in circulating publications of an incendiary and inflammatory character. Who gives him a right to judge of what is incendiary and inflammatory? Was there any reservation of that in his oath of office?

Mr. Kendall has not met the question presented by recent occurrences at the South, as boldly and manfully as we should have supposed he would. He has quailed in the discharge of his duty. He has truckled to the domineering pretensions of the slaveholders. In the intrepidity occasioned by his embarrassing position, he has lost sight of the noble maxim, *flat justitia ruat cælum*. The course adopted, which, by neither sanctioning nor condemning the unlawful conduct of the P. M. at Charleston, has virtually authorized him and other postmasters at the South to pursue, is neither more nor less than practical nullification. It is worse than that: it is establishing a censorship of the press in its worst possible form, by allowing every two penny postmaster throughout the whole country to be the judge of what species of intelligence it is proper to circulate, and what to withhold from the people. A less evil than this drew forth, in former days, the Areopagitica from the master mind of Milton; but we little dreamed that new arguments in favor of the freedom of speech and of the press would ever become necessary in our country.

PREVENTIVE FOR RIOTS.

The power of a mob and the inefficiency of a police have now been tested in this country. We consider that in Baltimore the rioters effected every purpose for which they combined; and the display of power on the part of the citizens and military was only an after game, that had nothing to do with the 'stay of proceedings.' It was the same near Boston, at New York, near Philadelphia, and at the South. Laws, then, are inoperative; the people will not or can not preserve from destruction the property of individuals or associations that have by any means become obnoxious to the censures of a mob. What then is to be done? A man pays his tax for the support of a government, established for the preservation of personal and pecuniary rights; he submits himself and his cause to the law when his conduct is called in question; he asks no special action to suit his case, or any favor from judge or jury; and as a property holder, he pays a part of the expenses incurred by the prosecution legally instituted against himself. If immersed in dam-

ges, his property is liable for the amount. This is the duty a citizen owes the government. In return, the government is pledged to sustain him and his property against violence, and he may demand it as a moral right; and we propose as a preventative to the mischief of rioters, that the legislature of this State pass a law, making every township or municipal government accountable for property wasted within its limits by rioters. Such a law has been passed in England, and such a custom obtains in France. If a mob was satisfied that the losses which an individual might sustain at their hands would of necessity be supplied by the community, they would see at once how inoperative would be their vengeance; but they now can calculate the exact extent of their visitation, pounce down upon their particular victim, indulge their passions, and laugh at the palsied arm of the law.—U. S. Gaz.

PARLIAMENTARY PERSONALITIES.

Sir R. Inglis begged to call the attention of the noble lord, before he proceeded with his motion for supply, to a debate which had arisen on a petition presented by him on Monday last, from Birmingham, relative to the oath taken by the Catholic members of that house. Upon that occasion it appeared by the papers, attacks were made upon him, who was not present to hear. He was not aware of the hon. and learned member who made them was then present, but if he were, he would tell him that he would much rather be the object of such attacks than otherwise—(hear, hear.) He never should, in consequence of such attacks, shrink from his duty—(hear, hear.) He was no party to the petition farther than being charged with its presentation; and in bringing it forward he had occasion to state fully his opinion on the delicate subject to which it referred.

Mr. O'Connell said that in what he had said on the occasion referred to he had not gone out of the subject. (Hear, hear.) As to personalities, it became those honorable gentlemen to exclaim against personalities who had charged him with perjury.—(Cheers.) He wanted to know if persons making a charge of perjury against him were then entitled to call on the house for sympathy for their personal feelings? He had condescended to give at the time referred to, an explanation of the nature and of the grounds of his conscientious opinion of the Catholic oath. He would not condescend to do so again—but if any person should dare to charge him with perjury, he would in more moderate terms tell him he was guilty of wilful lying—(cheers, cries of 'oh, order,' and chair, chair.) Did the gentleman who exclaimed that the charge of perjury was not to be repelled in adequate terms? Would they, if such a charge were made against any one of them, not meet it with the strongest phrases of the language? In future he would not condescend to bandy silly terms with any man who presumed to make such a charge against him. There was not one in that house who entertained a stronger sense of the solemn obligations of an oath than he did, although there were some flippant enough with their calumnies, who, for their partizan purposes, were not over conscientious in their regard for its sacred obligations. He did not expect to meet such persons in that house, but if ever he did, he would give them, in the strongest terms, his opinion, should they dare to charge him with perjury. (Cheers.)

Sir R. Inglis said the honorable and learned gentleman had offered an offence, and that in the strongest manner—(cheers from the opposition.) He therefore called on the speaker, who sat there to protect the freedom of debate and the individual honor of members—(oh, oh.) He did not know what was meant by that shout. He requested hon. gentlemen would stand forward and avow it. (Mr. Ruthven and Mr. O'Connell both rose amidst some laughter.) The hon. and learned gentleman had put his offensive language in a hypothetical form. He said if the question were raised again, he would use the offensive language he had experienced. He (Sir R. Inglis) under the circumstances, called on the speaker for his protection—(hear, hear.)

Mr. O'Connell called on the speaker to protect members of the house from being charged with perjury—(cheers.) Any man was at liberty to call for protection, but none had so strong a claim as those against whom a charge of character was made.

Lord John Russell said he did not object to hon. members giving their opinions with the utmost freedom; but he did object to honorable gentlemen at either side of the house pursuing a course inconsistent with order.

The speaker said, it was not to be doubted that the term perjury was one of the strongest that could be used. Under the impression that it was intended to apply it, one of the oldest members of the house had stated hypothetically, that was to say, that if ever such a charge were again made, he would tell the hon. member who made it, that such a charge was false. He (the speaker) could not refrain from giving the strongest expressions of his opinion, that such language was extremely inconvenient and undesirable in that house—(hear, hear.) One small degree would have rendered such language inconsistent with the order of that house, as well as with the freedom of debate which never was so secure as when hon. gentlemen preserved temper in their discussions. He hoped the matter was now at an end.

After a few words from Mr. Baines the subject dropped.

A FACT.—A ruined girl, wishing to reform, sought a place of service; she found one, and gave entire satisfaction to her employers; no one suspected her former character. She grew happy as she returned to virtue, and regained the approbation of her conscience. By and by a young man (not always young or unmarried) comes to dine in the family; the servant waits on the table and recognizes in the guest her former paramour, and he in her the former tenant of a house of infamy. After dinner, he takes the lady of the house aside and asks 'do you know that you have in your house a person of infamous character?'—he might have said two persons, including himself as one; it needs but half an eye to discover that he tells of her for fear she may tell of him. Now what does the lady do, thus knowing that she has in her house two infamous persons, the young man and her servant? Why, she will drive the female from her door with reproaches for her attempt to impose upon respectable people; while the vile wretch who lured her on to ruin, will be received into the family as a friend or a boarder, to chat in the parlour, and to wait on the virtuous daughters. Why did she not drive off both infamous characters? for they were both polluted, and the man more than the woman, for the latter had determined to reform, but the former had not. So it then, is the state of the fact: the polluted man, without any intention to reform, can come, reeking in his guilt, from houses of infamy, and find an asylum in any genteel boarding house, or in the parlour of almost any respectable family, but the polluted woman, with the most sincere desire to break off from her sins, is turned away, even from the kitchen.—N. Y. Adv.

'Red Room'—This celebrated haunt of colored people, and scene of the recent riots is now in ruins. It was burnt to the ground before daylight yesterday morning. All the houses were occupied by black persons, and were built of frame. The whole mass was soon destroyed. The conflagration was undoubtedly the work of an incendiary.—Philed. Inq.

DELIRIUM TREMENS.—It has been generally supposed, that *delirium Tremens* is confined to spirit and brandy drinkers; but I can recall several marked cases, where the patients were in the habit of using beer alone. The following is an example.—A few years since, I was sent for at night to visit a substantial grocer, of respectable standing and connections; a man with whom I had been intimately acquainted a long time, and knew him to be perfectly temperate in every thing, except an immoderate fondness for beer. Of this, he drank some pints in the course of each day. He was of a full, plethoric habit, corpulent in a considerable degree, and his features swollen. I found him perfectly delirious, and so raving that three men could with great difficulty confine him to the bed. He saw all manner of horrid spectres flying about the room, and imagined there was some one about the house, trying to kill him. At length it was found necessary to use cords to confine him, and even then, three or four men had to remain with him to prevent his injuring himself. In the course of the night he got his limbs free, and jumped from the second story window to the pavement, and ran off. He was at length brought back, but he continued in a delirious state for about a week, when he died, a victim to malt liquor.—Charles A. Lee, of New York.

PROSPECTUS

OF A NEW WORK, ENTITLED
SLAVERY IN THE UNITED STATES.

A NARRATIVE

OF THE LIFE AND ADVENTURES OF

CHARLES BALL, a black man.

Who lived forty years in Maryland, South Carolina, and Georgia, as a Slave, under various masters, and was one year in the Navy, with Commodore Barney, during the late war: Containing an account of the manners and usages of the Planters and slaveholders of the South, a description of the condition and treatment of the slaves, with observations upon the state of morals amongst the cotton planters, and the perils and sufferings of a fugitive slave, who twice escaped from the cotton country.

The volume of which the above is the title, will be published in Lewistown, Pennsylvania, by J. W. Shugert, for the proprietor.

The work will contain four hundred *Duodecimo* pages, handsomely printed on good paper, with new type, and be furnished to subscribers bound in muslin, at *One dollar per copy*. Where a number of copies are taken a liberal discount will be made.

The copy right has been secured according to law. No more copies of the work will be printed than shall be subscribed for.

Every citizen in the United States ought to read this book. To those residing in States where slavery is prohibited, or only known in its mildest forms, it will convey a knowledge of the state of society amongst the Planters of the South, and of the effects resulting from the practice of slavery in that region, which hitherto they have not learned the actual condition of the slaves, moral as well as physical, mental as well as corporeal, with greater certainty, and with more accuracy of detail than could be obtained by many years travel.

The Southern citizens should read these pages attentively, for they will present to his mind a faithful view of the opinions and feelings of the colored population, constituting so large a portion of the people amongst whom he lives. He will here see portrayed in the language of truth, by an eye witness and a slave, the sufferings, hardships, and the evils which are inflicted upon the millions of human beings, in the name of the *law of the land* and of the constitution of the United States; sufferings, hardships and evils, in the perpetration of which, he is himself a participator and abettor.

Every American must read with concern, that part of this narrative, in which the author states the incidents of the war in the waters of the Chesapeake, on the western shore of Maryland, and near the City of Washington; nor is it easy to suppress the feelings of regret which naturally arise in the bosom, when we learn that one of the men who fought at Bladensburg in defence of the Capitol, under the orders and eye of Barney, was afterwards driven in slavery and in chains over the very ground where he had seen his commander fall.

To those who take delight in lonely and desperate undertakings, pursued with patient and unflinching courage, we recommend the flight and journey from Georgia to Maryland, which exhibits the curious spectacle of a man wandering six months in the United States without speaking to a human creature.

HOUSES AND LOTS IN PROVIDENCE.

FOR sale, a Lot of Land, measuring 94 feet by 40, situated in Meeting-street, near the African Church, with a Dwelling House thereon, of three stories high in front and two in the rear, with other buildings attached to it. The site is one of the most pleasant in the city, commanding a most delightful prospect of the city and the adjacent country. The premises are now occupied by the subscriber.

Also, a House and Lot in Martin-street, that measures 50 feet front by 130 back. The house is two stories high, in good repair and pleasantly situated.

Also, Four House Lots situated in Green-lane, in the rear of the Mansion House, two of which measure 60 front by 90 feet back—one 52 front by 30—one 50 front by 90 in rear.

Also, a Lot on Cushing-street, measuring 50 front by 90 feet back, and pleasantly situated on Prospect Hill. All the above property is free from encumbrances, and will be sold low. For further particulars, apply to the subscriber.

Aug. 8. 31 GEO. McCARTY.

NEW ESTABLISHMENT.

S. R. ALEXANDER, has removed from Ann-street to Blackstone-street, south side, between Ann and Hanover-streets, where he has commenced the Boot and Shoe making business; and from the practical knowledge that he has had, he flatters himself to be able to please all who may favor him with their patronage. He would beg his friends and the public to call and see if the color of the skin makes any difference in fitting the foot.

Boots and Shoes repaired with neatness and despatch. 41 Aug. 1.

UNION GARDEN, 154, CHURCH-ST. N. Y.

THE proprietor of the above establishment, grateful for past favors, respectfully informs his friends and the public, that he is now alone, and has newly fitted up his Garden for the accommodation of such respectable visitors as may honor him with their patronage.

PHILIP BUTLER.

July 25, 1835.

SECOND HAND CLOTHING ESTABLISHMENT.

THE subscriber returns his sincere thanks to his friends and customers generally, for the patronage they have bestowed upon him, and wishes to inform them that he has removed from No. 99 South Second-street, to No. 37 South 3d street, where he hopes by assiduity to business to merit a continuance of the same.

JOHN BOWERS, Sen.

Philadelphia, August 1st, 1835.—41.